San Francisco Group III Tues Sept 30 1969

TAPE M 1682

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Transcription Room

MR. NYLAND: If you want to sit in front there, here you don't have to stand--I think it makes it a little easier. Now, that looks a little more familiar. So, Group III, it's the only meeting that we will have this time--that is when I will be here, and on account of going tomorrow to Seattle and then from there on practically straight back to New York I have to say a few things about what we call organization. We don't really want any kind of an organization by law, or by letter, or by diagram, but certain things have to be understood when one tries in some way or other to propogate ideas, and for that we have to have a few little rules. This is Group III--the purpose of that is to have contact with people who are serious, and have any consideration about themselves in trying to find answers to certain questions or problems they might have, and who then believe that perhaps in the direction of objectivity or that what we call work on oneself might find a solution--when those who actually want to know something more about work and what it means, we have a separate group and we call it Group II--there is also one in San Francisco and those who have been in work, to use that term, for a certain length of time, and feel that they belong to a little bit more intimate grouping--there is a Group I.

We have also of course activities outside on what we call "the land." This is the pattern that we follow in all different places wherever we have groups--and originally we started with Berkeley and there is still a remnant of Berkeley as a what we call a Group II. We will make some changes in that and start with another group in Berkeley which we will call Group III and it will be under the management, or those who will be leader will be the same people who are carrying on Group II--that is Bill McDonnell and Jerry Lindsey. We used to have a group in Palo Alto but because of different changes that take place there we have decided not to have a group there now for the time being, so that we can concentrate a little bit more on Group III here and also Group III in Berkeley. Those who are here or might become interested and coming from Palo Alto I would advise them to go either to San Francisco or Berkeley if you are interested. In Group III I've listened to several tapes--I know a little bit about what the questions have been and what have been discussions. As you know we have in Group III really a nucleus of seven people who will answer the questions. And it is up to them to form, in that nucleus, a certain understanding among themselves so that there is no particular difficulty about how to answer or that they will support each other. Since I have now in mind to have a separate Group III in Berkeley, two people who used to come to Group III here are now eliminated--

that is, they must not come because they have their own group and in their place I would ask Barry Jacobs to become a member of that nucleus--whatever problems are involved in these kinds of changes in organization we will find out. I hope to be back again in January and then we can decide what may be the best thing to do if we have some difficulty of some kind. I don't foresee it--and of course I don't hope, I don't hope there will be any difficulty. And the reason ~~it is~~ very simple--if one understands work as we now mean it--there is no particular reason for jealousy or even eating the cheese off of someone else's bread. It's a question of cooperative effort and the purpose, as you know, as far as work on yourself is concerned, is to take your serious attitude towards life and to try to see what can be done with certain ways of how to solve the problem for yourself.

Would you like to come in front instead of being in the back there, those who came in late?

Sometimes I do not know what is the best way of having a group, because maybe there are several questions that you do have and it would be, and it might be, quite interesting if we talk about the questions, instead of giving a resume which I think you can read out of a book, and perhaps you can study All and Everything and probably get an inkling of what is meant--but when there are questions it might mean that you have actually tried to do some work--and I don't

want to explain now what work is--we can do that a little later, but if you have any particular questions that have come up or that perhaps were not entirely answered, whenever you met, or whenever you attended a Group III meeting here, then let's talk about that. If you don't, it doesn't matter, we'll talk anyhow; But it might be useful to you. Has anyone any questions? Of course it's quite possible that you didn't come prepared to ask questions and it doesn't, as I said, it doesn't matter at all. What are we really trying to do?

When Gurdjieff died he left a legacy--the legacy was that trying to understand the meaning of his life and why during his life he behaved the way he did, and why he wrote a book, or, really, three series of books--of which two have been published--and a third series most likely will not be published--not for general consumption, anyhow. He used to distinguish these kinds of ideas in exoteric, mesoteric, and esoteric. That is, if there is any reason of assuming that there is superficial knowledge, that what is a little deeper could become essential, and that what is the real crux of the matter is an essential essence quality. Groups are divided in accordance with interest that people have in ideas of this kind. The first group of course is to become acquainted with what is involved. The second group would actually start out in a possibility of application, in their own life, of what is being taught as a method, and a third

group would be a reaffirmation and a further development of man as a result of work on himself. The assumption is that man is not complete, that he will have to work in order to complete the potentialities of himself. We simply say that the man has potentiality of having three bodies--and you must understand that term of bodies really quite well--because they are associated with what I call the three centers--of which of course the physical center represents one, the emotional center is the second, and the intellectual center is the third. The assumption, and I think it can more or less be proven for anyone who wants to find out, is that the physical center is complete, up to it's own death; that the emotional center is only half, and that the intellectual center is just barely struck. As represented by octaves, the first octave is complete up to si do, the second octave is complete up to fa, and the third octave only has started with do. What's the purpose of trying to indicate what is the situation of man at the present time? It is simply that he is limited in his potentialities, if he wished then to make such potentiality an actuality, and that the condition of earth will not allow him to grow out further than that what he is at the present time, so that the person who is now living on earth--even with the best of intentions, and not knowing anything about the possibility of how to work--will only reach a certain state which you might consider as

only one and a half, if the actuality of the potentiality to which he is entitled would bring him up to the formation of three bodies. Man, therefore, is only half of what he could become. It has to do with the development of the centers as they are at the present time--and that what man is in his development of his feeling. I say going up to fa, that is half way of an octave, is only that in bridging over this fa, there is a change in his feeling, and that we call simply that from then on it becomes an emotional state. The accent in his feeling is primarily on himself--the accent on an emotional state, is primarily on forms of a higher nature of which God is the ultimate. Intellectually, we call it an intellectual body--and the striking of the note do simply means that that what man has as brains is sufficient for living on earth--and that the development of a man, in an intellectual sense, could actually lead to a complete octave, and the do is just the beginning of that. Sometimes the intellectual body is called his soul--and this brings it back to a function of man when he wishes to consider the possibilities for himself in relation to higher forms of being, or religiously expressed, in relation to the possibility of his further growth in the direction of his God, or in the direction of what you might call even heaven. That has to do, quite logically, with the development of his spiritual nature, and also it seems quite correct to assume

that a man is made up of two different distinct entities--one is his ordinary material-physical life, mostly--in which then his feeling and his intellect function--and the other is based on his essential quality--and we call that his inner life, or his spiritual possibility.

Now where will we go from here in order to cover what you really came for, that you want to hear? Has it anything to do with work as described as a method of what one should do under such conditions, or an explanation of where man is now and that at the present time he cannot be any different from what he is? Why it is that life on earth happens to be on earth--and why it is in the form in which it has taken as human beings? The purpose of creation of life on earth, the continuation of life after a man dies, the existence of life before he was born or conceived, the totality of life as existing in the universe as a whole--or what is meant by God--or His Endlessness--or whatever. I would like to know a little bit in what direction you would like to go--because it is much too large a subject, and in order to make it understandable, I can cover a variety of little things, but it will not have any meaning when it is not related to any particular state on the part of you all. So please help me.

No help. Why isn't --- yeah.

QUESTION: When you talk about man's potentiality on earth?

MR. NYLAND: Potentiality, that is, what he could grow out into.

QUESTION: On earth, man's potentiality on earth. Could you focus on that briefly.

MR. NYLAND: You mean by that his potential on earth?

QUESTION: Yes.

MR. NYLAND: What he can become on earth?

QUESTION: Yes.

MR. NYLAND: Or what is he limited by because of earth? You see, when something is potential, it doesn't exist. But the potentiality has the possibility of growth in a certain direction. And then the potentiality becomes actual. Now when we talk about potentialities of man on earth--I have already said that that what is his feeling center is potentially half, and actually half that what he has, if we want to use an octave as a symbol, he has do re mi, he has to cross fa in order to make the potentiality of sol la si do an actuality. The potentiality of man on earth as far as his intellect or his brains are concerned, has only an actuality of do, and a full potentiality of do re mi fa sol la si do. Does that mean anything? Man as he is on earth is bound by the laws of Mother Nature--the purpose for man living on earth is that he becomes a conversion machine for the maintenance of the different bodies in the universe. We conceive of the universe as being made up of a variety

of what are called cosmic rays, which we simply assume that come from a certain central point, if we want to have that as a symbol, which we call the Sun Absolute and that is the creation of the totality of the earth and everything connected with it, The earth found a certain place in an evolutionary scale, in an involutionary scale, which is sent out as creation from the Sun Absolute. The reason for the existence of life, everywhere, as well as on earth is that apparently life was put in a certain form and then a command was given to every form of life, to free itself from that form. One cannot continue to talk about this unless you assume that the universe as a whole is intelligently conducted or guided, and that there are certain powers higher than man as he is on earth which exist and which have a certain form of their life or are connected with the concept of life as eternity-- and that a man when he realizes he has potentialities, that then his wish is to develop them, and to make them actual-- in order to reach more understanding about the condition of life everywhere and that he himself in this particular attempt of becoming actually what he should have been and perhaps could have been if conditions had been different, that then man will have a life which is more free, and ultimately can fuse with the totality of all life which he calls his God or mystically, his God-head.

I do not know that you can talk about potentialities unless you want to talk about religious ideas. In philosophy the potentiality is simply an accumulation of further facts without the particular ability of placing them in a certain relation to each other, because in philosophy practically every thought would be equal as long as they are logically connected. But in religion one has different gradations of the growth of man from a place where he is now to a place where he is, you might say, freer than what he is now. If you consider from the standpoint of consciousness, a man as he is on earth can be knowledgeable about the possibilities of four forms of consciousness, of which he knows two--that is the sleeping, physical sleeping state, and that what we call a waking sleeping state. That he has a potentiality of becoming self-conscious, and that the further potentiality would be his cosmic consciousness. Those are the four forms we know about, more or less by experience, although cosmic consciousness we don't experience too often. If that is actually the step-wise possiblity of a man when he starts to grow--or if after the cosmic consciousness there may be something else--or that cosmic consciousness in itself is divided in a few more steps--it is quite possible. We don't know very much about it. When we say that man lives in this solar system, then we know there is a gradation between

earth, the planets, and the sun. But if we consider the solar system as one unit, then you have to consider all solar systems, and all solar systems could become one milky way, there would be several milky ways, and then the totality of the universe would be something that would contain all milky ways into one, and let me simply use the word Sun Absolute to indicate that the totality of all that has become one unit. Does that answer more or less what is potentiality of man in general, or do you want to know what your potentiality is?

QUESTION: I was thinking of man in an individual sense, internal man, a meaningful existence for the individual.

MR. NYLAND: For man as he is at the present time, and we call him unconscious, it is simply that we believe that by means of certain ways, if he knows about it, and by means of certain application of ideas, he can reach a different state--so that is then his self-consciousness, and that for that he has to go deeper within himself, and has to touch what is his inner life because in his outer life he will remain unconscious in the sense that we mean it. Self-consciousness is a consciousness of himself--his "self" is that what he is essentially and his real self is that what he is essentially essence. That is, a man as he tries to deepen his life, and he leaves the surface of his manifestations, can reach certain emotional states which he considers deeper than where he usually lives, and which have for him more value because they are to some extent more understandable for him in the relation to that

what he really is, and that ultimately if he could reach that what is his essential essence, we would consider that the point in which everything of a man can be contracted, if he himself could become an entity. You understand what I mean by that? The growth of a man depends entirely on the development of that what is now potential, and to say it in a little different way, when man at the present time is complete in so far as physical body is concerned, and all that is needed for the completion is his death, which is indicated by the si do of the octave, that what he has as feeling, and which functions as feeling, and only being represented by the do re mi, the potentiality then, if it could then become actual, would mean the continuation of that octave, across a fa bridge, and extending into so la si. This we call an emotional body, or in the terms of Gurdjieff, Kesdjan. And for man his first obligation is to see if by some means he could develop his emotional body, the purpose being that the emotional body might be used as a stepping stone for the formation of his soul. And the ultimate aim of man, would be to have a soul which then could continue with the life of man when he dies in the direction of ultimately being joined or fused with God.

Yeah? Does that cover it?

QUESTION: Well, you're saying that objective reality overshadows subjective reality for the individual.

MR. NYLAND: But, I think you don't know much about objectivity, do you? Even when you think in a subjective way about objectivity, all you can say is objective is what is not subjective. Of course you can use those terms, it's quite right, and we say objective faculty, objective area, objective facilities of a man, a conscious man who is then objective and conscientious and so forth, it's all terminology, it's quite right, that what is man, as now having potentialities, then when his actuality is subjective, the potentiality for man is his objectivity. Yeah? Okay.

QUESTION: I wondered if you'd comment on the possibility or, and if possible, the nature of the dialogue that man can have with his ultimate potentiality.

MR. NYLAND: Well, I don't think that potentiality is so vocal, to have a dialogue.

QUESTION: So how does man engage in this dialogue with his future?

MR. NYLAND: I don't think that he talks to his future--he would like to talk with himself--and in order to create something that might become his future. I think that a man in whatever he is has certain moments in his mind which are very clear and give him a certain concept of other things existing besides himself and whatever he is on earth. Sometimes he knows in his head that he has the possibility of a spiritual

development. Sometimes he has feelings which touch the possibility of something that is not entirely of this earth, but have a different kind of a quality. Sometimes in his mind he has thoughts which are extremely pure and give him an insight and wanting to follow them--trying to follow them by means of scientific astronomy--of that what is really cosmology--and that what he finds in himself in comparing himself to the rest of the universe.is really that he for himself is a little solar system, in which then his mind could function as the sun, the emotions as the planets, and the body as the earth. I think that man when he starts to think about what he is on earth and when he hopes that he after he dies will continue to live, that then he has in mind the possibility of building something in which his form of life can then continue. And that when he starts to think about it, and he tries to divest himself in his mind from all kinds of things that are earthly, he must come to a conclusion that there is something else besides the earth, and he wants to think about that and to see how to reach it--at certain times I think that a man has an experience of that kind of what you might now call infinity because it seems to be free at that moment when he experiences it of all kinds of dimensions. It seems as if that is a timeless moment and it is free from space in the form of dimensions. And that

you might say is an experience for a man which is like a flash--all of a sudden a realization of an existence in which really the form of his existence has disappeared and in which that what he really is he says in reality, having experienced it--it becomes a moment for him that he will not forget. That I think is possible for a man in a good well-developed intellect--where the intellect can be free enough to be at times pure, and have a thought or a concept of that kind.

QUESTION: How would you compare this to the Christian concept of revelation and inspiration?

MR. NYLAND: I think it is more on the emotional basis that the revelation is. I think it is true ~~but~~ that what a man is, not only as his mind, that what he really is, as an emotional kind of something which you can not always define and which at the present time is represented by his feelings--and the difficulty for a man as he is, with his feeling, is that for the expression of his feeling he needs his physical body--because whatever I feel is expressed physically--either I express it by some kind of a posture or an expression on my face or whatever it may be, or I start to talk about it in order to try and explain it. I think for the development of a man it is necessary to have this feeling much more free from his body, and if it could develop independently, I would consider that a potentiality which then could develop

into an emotional body. In an emotional body, or when a man has an emotional state, he can at times recognize that what exists outside of himself, when And the accent of his feeling is not primarily self-centered but then it includes more forms of life. First, forms of life on earth--animals and plants and other human beings--and then the realization of life existing on earth with an assumption that it will continue even in some kind of a spiritual form when the body dies, or, when certain, lets say, forms of clairvoyance or whatever is a spiritualistic nature, and a man becomes a little bit inclined to believe that life exists not only on earth but also in a different kind of a form, but nevertheless existing as life, and gradually he will want to have something that is satisfying for certain feelings he has which he calls, because of their depth, an emotional state; and that then when he is under the influence of that what might be considered as coming from above, or that he is religiously inclined, or that he is artistically wishing to create something that has a value, not only for himself, but simply because he happens to feel in a certain way and his feeling is pure and is also intuitive, then when he starts to find a word for it and he calls that God, or a higher existence of some kind of a form of life. I think that a man is in his emotional state is capable of receiving, at times, certain influences from above--I call it above simply in order to indicate it is away from the earth--but of a different kind than Mother Nature even allows them--

and that then deep down within himself, when he says I know this, in my heart, then there is a realization that he is, religiously expressed ~~which are~~ the child, or belongs to the totality of life as it is, and in promised personification, that he is a child of God as father. So that that what he then experiences as a sacred or a holy moment for himself, is very similar to that what could enter into him if he is open and ~~is clear~~ a own prayer and then receives the grace from the Lord or has a revelation of that what gives him an insight in his inner state. It depends on the degree of his sensitivity how far that will go, and sometimes the looseness from the existing forms of earth will enable him to have life in some form when it is extremely sensitive that it then can be linked up with higher forms where then it's more, let's call it, description of certain forms of wisdom with which he becomes familiar, and then he may have visions and he may have a revelation of certain things that are then opened to him, as if the sky is opening and the angels speak to him about certain truths. I think a man is capable of that--it may not happen often, but nevertheless, he has that as potentiality, which at times can be actualized. I think exactly these experiences are an indication that there is a possibility for a man to become conscious. Because of these particular experiences that happen accidentally to him, and he may not know exactly how they were brought about, but nevertheless he must make a statement that he experiences something unusual,

and it has that kind of a coloration that then he starts to think and hope--isn't there some way by which it can be made instead of having to wait until it comes. And I think much of prayer is really based on bringing about a contact between man and his God, whatever his religion may be, it doesn't matter, there is always the acceptance of that what is higher than we are and in praying, or in offering to them one wishes protection, and also one wishes an emotional state of well-being, to be as it were in the lap of God and sitting there, or whatever other kind of a symbol you want to use. To become an angel and play a harp, or to walk in heaven on golden straits, whatever it may be; and it may sound certainly a little infantile, it nevertheless is extremely sincere and there are many people who are quite definitely not only happy, but they will swear by it. And I think in that kind of belief, as long as it is satisfactory for them living on earth and with which they then can meet the conditions of earth satisfactorily for themselves, it is a very good thing. But, if you ask them, how can you produce it, well, they can say, leave it to God and a strict belief in God as being all powerful and dedicating one's self to God and letting Him do it may at times produce, because of this intense belief on their part, certain conditions which perhaps will be interpreted by them as coming from God, but nevertheless will represent for them an experience out of this world and that's extremely difficult to indicate if it's because of their

own psychological make-up or belief or that the actuality happened to them at that time. And no one can really judge about it, because it becomes completely dependent on their sensitivity. One cannot deny certain extra sensory perceptions--they exist with different people who are then in that sense perhaps a certain organ or a channel through which information flows. But I cannot say you don't help it. But the person who says he has it, he has an experience; and leaving all fraudulent practices outside, there are certain possibilities that a man, certainly logically, can assume. That what is now matter can become less and less dense, and that we know even scientifically. So there is no particular reason to assume that there is not that kind of a possibility. If I know solid and liquid and gas and I also know electricity and magnets, I just have to go a little step further to come to spiritual existence. If the present density, I can extend it until practically nothing exists but that kind of space. The same way, if I go down below, I have to come to the point where there is absolute zero, and no movement, I can go the other way and say I can conceive of total movement, forever and ever.

Are there other kind of questions that you have been thinking about? About what is the purpose of work? Why should one actually try to do something about one's self? Why is it that a man is not always satisfied to be as he is

on earth? Why is it that earth limits him? Why is a man not active enough in his mind that actually the mind will know? Why is it that man always functions with associations? Why is he dependent on memory? Why does he wish in anticipation that something will come in the future which is not as yet? Why is man really limited, why is he limited in his growth? Why doesn't he continue to grow? And if he doesn't continue to grow in a physical sense, why should he continue to grow emotionally? The limitations that are placed on man, are the result, of course, of his condition on earth, and has to do with the situation of earth in relation to the cosmic scale. And it happens to be that earth, at the place where it is, is at the place fa of the cosmic scale, if you understand what is meant by the cosmic scale. The cosmic scale is simply an indication of the process of involution as a creation of the universe, starting from a central point and extending into space, and which the end of that cosmic ray is the growing end. Man finds himself on earth at a certain point. The different points have been enumerated, earth being one, the moon being towards the negative absolute, and whatever may be towards the positive absolute, will start with the planets, and then the sun, and all suns, and so forth. The earth happens to be at the place where in the cosmic scale, as is indicated by an octave, there is a certain section which is called fa.

If you know from the musical scale what fa means, it is in an octave the length of one and a half notes as compared to the distance between do and re and mi; sol and si and sol and la have also one note, more or less as vibrations, total number of vibrations between them, between la and si also, but between si and do it is half a note, It is as if the triad of sol la si was shifted, and it was shifted towards the upper do, and because of that, that what was fa, that is the F in the scale of the piano, when you start with C, C D E F and then F# and G, G being sol, there is one and a half notes between E and G, there is one and a half notes between mi and sol, si do is comparable, on the tonal scale of the piano between B and C, it's half a note from them, and it is as if this sol la si was shifted towards the upper do, and thereby condensing si do, and extending the fa. The fa are the planets, the fa are the bridge between the sun and us, and the earth happens to be at mi, and the earth is aspiring to become a real planet, and has now, in its particular task as a growing entity on the cosmic scale, the overbridging of fa to become a real planet, as fa, and then ultimately becoming the sun. This process is called evolution. That is the growing up, or that what is negative absolute, where has ended as the growing end of involution, and the law of evolution means that it compensates for

involution. And that the equilibrium on a cosmic scale is simply an equilibrium between these two forces--fa happens to be at an unfortunate place--and as a result mankind, being on earth, is also unfortunate, and when the earth is in a position of fa, mankind is also in the same position, that is, he is only one half developed, when the other half could become that what is now potential and actual. And that man then, trying to grow up meets the conditions of fa, which prevent him from mechanically growing further, and this is the condition man finds himself with on earth, That Mother Nature, as indicated by the existence of do re mi, in his own progress, of man, is only extending as far as fa, and that the realm of sol la si in theprogress of man, is not in the domain any more of Mother Nature. That is, it is not in the domain of the earth. It would start with the domain of the planets, and extend across the sun and wherever it might go cosmelogically. (Turn over) ¶ Sometimes we say that the reason for that is that there are really two kinds of nature, and Gurdjieff calls that what follows Mother Nature simply Great Nature, the difficulty is the overbridging of fa, and Mother Nature is of no help because Mother Nature in her own existence, and where it relates principally to the condition of earth, and in a sense they are fulfulling the task where Mother Nature now is as represented by the earth, would require that mankind, not living on the earth, but evolving on their own, you might say, would not fulfill the task for maintaining the

earth at the place where it's supposed to be--involutionarily it is necessary for the earth to remain where it is, in order to feed the moon, and in accordance with other esoteric knowledge, a little planet which is on the other side of the moon and is called Anulos. It is not visible from the earth, and nevertheless the balance of the moon requires the little planet on the other side. This simply means that in the cosmic scale, that what is mankind on earth becomes a feeding station for the maintenance of the involutionary force, and ultimately will come to Anulos in order there to become the growing end of that what is the cosmic ray. When it grows at that end, Anulos will split off a certain section of itself, which then will take the place of Anulos and thereby Anulos will move up one notch on the scale. As a result the moon will move up, and the earth will move up. This means, explaining it simply on that kind of a basis, that the moon will become equal to earth, and that the earth will become equal to planets, and this is the evolutionary growth , in the cosmic scale itself, and the time length that is required for that kind of a movement is of course expressed in terms of eons, but nevertheless this is what Mother Nature, I wouldn't say secretly hopes, but what Mother Nature is also endowed with as a wish that Mother earth will become a real planet, and for that reason Gurdjieff calls the earth unfortunate, because it isn't there as yet, and as a result the unfortunate

condition extends to mankind, and he, in the place where he is, is also incapable of overbridging his unconscious state, and reaching a conscious state. He would, of course, in time, in eons of time, mankind would become conscious, but since we have no length of time to live, and only 60, 70 or 80 years, it is absolutely necessary for man, if he is plagued by these ideas of further growth and evolution, that he has to find a method by which it can be catalyzed and then speeded up. And work on oneself is really that kind of a problem--of how to speed up the velocity of growth--so that man does not need any longer, or because of the conditions having changed on earth, and not being what they used to be, when man used to live 200 or 300 or 900 years like Methuselah--that they during that length of time living on earth, they could become, I would now say, automatically conscious, but because of the changed conditions, as a result of industry, civilizations have placed, have been placed on Mother Nature, as a result of a certain development of mankind, in the sense that they wish to become what they believe is right, without consulting cosmic laws, we are now in a terrible condition, and because of this so-called blessing of the civilization as we now have to live in, we are now confronted with an unconscious state, which in our lifetime cannot be solved, and for that reason, certain ideas

have been given, from time to time to mankind, as a result from messengers being sent, as it is called from above, in order to save man and to give him, at times, the indications of what are needed, and what is needed for his growth in order to set himself free. What is meant by freedom is that life as it is in man, is not bound any longer by the form which it now happens to occupy--and that the freedom is given in order for this life, ultimately, having fulfilled the relationship to the forms in which it has been ~~put~~ placed, that ultimately, that what is life as man, and so called apart from the rest of life, ultimately becomes fused, and then, in this kind of philosophy, man becomes satisfied in knowing that that what is entity has returned again to entity. But these concepts become very difficult--because we are limited simply in our way of expressing it--and whenever one talks in finite terms about infinity, it is practically impossible to separate the concept, as a form, from that what is the content of the concept--so let's leave that alone for a little while, because it will explain, to some extent, why man has to, I would almost say, hurry up--why he has to invent, or find out, what is, at this present time, applicable for him--to continue to live, and at the same time to develop something that can take over when his physical body dies. It is not that he is going to solve his karma in this life, most likely not--and that perhaps for the reasons of becoming

free ultimately, that one says that the truth will make one free--that man has to find out what is the truth--and it is then that he starts to realize that that what he is always thinking or feeling remains subjective for him--but it also means it is not only a subjectivity, but is an interpretation of what he thinks the truth is. If man wants to become free, he has to know the truth in reality, as an absolute concept, and how can he be free from the interpretation of himself in the subjective sense--we simply say then, that in order to become free, and have the truth, that what he must know has to be objective knowledge, and that therefore the indication of self-knowledge has to do with the self as it is in reality, with knowledge about which there is no question any more. Whenever there is any kind of dispute, any kind of difference of opinion between people, it never is absolute, but objectivity for mankind as a whole must be objective for everyone, the same way as one says objective art must be art for everyone, without exception--it simply means not liking or disliking it, but it means acknowledgement of something existing which emotionally affects him. So now we are back to where we really have to be, that is the condition of man on earth as a result of Mother Nature keeping him there, and not allowing him to grow, and that then in his moments when he is free from his own subjectivity, man has an insight in that what could be truthful for him, in which then all forms with which he is

familiar on earth, have dropped away, and that what becomes the realization for himself, as a moment he will never forget, is his own reality in an existence about which he doesn't know anything, but it starts in him the wish to find out what, and how--the way, of course to continue, is first--what is objective and how can man reach objectivity even in a subjective state. He starts to think of the possibility of the creation of something that could function objectively, but when he creates it, he thinks about it and he feels, and therefore that what he wants to create cannot be in reality immediately objective. But in his mind a man has the possibility of thinking of something that does not as yet exist, and this kind of imagination will allow him to have a concept that he calls for the time being imaginary, or "as if"--it does not exist as yet in reality, but it can exist as a function--"as if" it can function--in accordance with the reality which one imputes to it, or wishes it to be--the creation of this kind of an entity is, we call it, an objective faculty--and it takes place in the brain of a man--it is as if the brain at such a time is really not a laboratory, but it is like a university, it is divided into all kinds of departments for knowledge, it is really a fountain of knowledge as a whole, in which the different departments are headed by faculty members, and this happens to be one faculty which is interested in objectivity--and it is then that the

mind starts to function in its university complex, to gather a certain kind of knowledge, which the rest does not collect, that is a knowledge which is absolute and free from any personal interpretation, free from association, and free from any interpretation having to do with a like or dislike--that would be an objective fact, not only for me, but for everyone--the same way as an absolute truth in science becomes an axiom, and that what we work with is still working hypotheses--I start out, in my subjective way, with a working hypothesis I assume--I simply say, I wish to create something that I know does not exist as yet--but it will function in accordance with a certain law which I think is objective, and I wish then, to endow this little "I", which is what is created, with the possibilities of becoming known, or having knowledge of me existing as I am--what the little "I" is interested in we simply call the word "observing"--it is a very bad word for it, because observing is associated with that what one feels, it is a perception, it is a knowledge of something existing--"I" is interested in that existence of myself, it is not interested in the form, it is interested in that what makes me alive, and the purpose of my wish to create an "I", is by means of this "I", functioning now, as an observatory, collecting knowledge about myself, exactly as I am and not wishing to change, the interest of "I" is only the existence, the fact of life in me, simply because that

what "I" wishes is to see myself as life, and life is eternity for my little "I". ¶ How I ~~hope~~ want to go about it now--I simply have a wish--I create now, in my imagination an entity, and I call it "I" for myself, I endow it with certain properties which of course I'm allowed to do, because my imagination will allow me all kinds of things, but I still have to go, you might say, across to the fact of changing the imagination into a reality--so that I then can say that "i" actually exists. I do this by letting this "I" now function in a certain way--in receiving facts about myself, which facts for me are a reality because they belong to me. In the beginning this mental process is not entirely objective--and although I say, as if existing, and as if observation is objective--it is not entirely free from all subjectivity, but what it does to "I" is, in "I", is received information in the form of impressions which are a reality for me, and because of this being bombarded by impressions, which are a reality, the "I" becomes real. This is a very interesting process, and of course scientifically it's quite correct because many times we make assumptions as if they are real--we start figuring out what would happen if it were real, and then we test it in accordance with what we call empirical knowledge. If now I assume that "I" functions in that manner, all I have to do is to check it with what I know of myself and therefore when this "I", being of a mental capacity,

receives information about myself, as I really am, and accepting myself as I am, without any further quibbling, without any further interpretation, I receive facts, which because of the mental activity are also deposited in my memory. When one now becomes sufficiently sensitive to that what are facts about oneself and discovers then a series of facts which have been reached, which have reached my memory through ordinary means of my mind functioning the way it is, and also a series of facts of the same kind of, you might call it, an experience, which are put next to the facts which have been subjectively received, then there is a faculty in my mind which will start to weigh the value of one or the other. This particular faculty is connected with my wish, and it's at the beginning of a conscience about which then, when it starts to function, only the truth will suffice, and nothing else but the truth can be tolerated. It's interesting where this begins. You might call it now a scale in which one fact and the other is weighed and that what then becomes more truthful is a fact which is free from interpretation. This way I verify for myself that that what I receive is useful information in my life, and as a result, empirical knowledge has then confirmed what was a working hypothesis, and because of this verification possibility, the working hypothesis becomes axiomatic. This is the reason that Gurdjieff constantly emphasizes the

because it starts with the accumulation of different kinds of facts about myself, and then there is this,

necessity of work on one's self and the verification of truth as experienced by one's self. It will never take, this kind of work, will never be taken on faith, and it need not because you are, in your own life, with your own laboratories in which you can verify such facts if you make an attempt to apply the method in that what is your life as behavior form. It doesn't matter where one starts as far as the object is concerned because in the first place "I" is not interested in the description of the object, it is only interested in the existence of the object, and if the existence of that what "I am" becomes the object, I can select anything of myself in order to give on this end of the telescope an object which then can be observed by the observer on the other side. When Gurdjieff starts to explain this as Beelzebub looking through the telescope from Mars, looking at earth and seeing what happens, and then descends to the earth in order to help mankind to solve the problems. All that of course is quite allegorical, but at the same time it gives an indication of what takes place in a man when he becomes interested in developing an idea, and then in applying it in his own life. ¶ I start out with a wish that I want this kind of objectivity and objective facts in order to have truth for myself. The reason for truth of course is obvious. If I'm interested in building, if I want to have something

that can exist, and will exist, I hope then, permanently, that then in time, that what is built on it must remain permanent--and it will become dependent on the foundation on which it has been built originally. When I consider myself as that what I am, and this is as the past an accumulation of facts, I want to make this building on a rock, and the absoluteness will guarantee that it is as permanent as I can make it, or even can conceive of it--so the logical reasoning why I want absoluteness and the truth is simply that I can build in the future, with any form of life which is my own, and even could continue when the physical body dies, if in the meantime I could (have) built something to take the place of my physical body. And it may be an emotional state, and it may be an emotional body, it may be an intellectual state, objectively, and maybe it could be a soul body, and maybe it could after that go in the direction of His Endlessness. There are many mansions built in heaven and Jesus went to build, to help prepare for that what might come as an entity, in a conscious and unconscious state, when man on earth has fulfilled his responsibility. The question of religiousness and (that is what is therefore this) perspective and what belongs to one's spiritual life and what is the particular place that one has for emotions, the ability to create that what is your own and endow it with properties that you believe belong to God so that then your "I" becomes the representative

of God on earth, within you if possible, as if heaven could then come within and then start, as it were, from the standpoint of yourself, to develop that what is needed and help yourself to change under the influence of a higher force. It is the entry for a man when "I" could be sufficiently grown up, that then this "I", exactly like Beelzebub, making a trip to the earth, that "I" can make a trip to my body and enter into that, or work together, or if parallel to it, or in any event, affect the condition of an unconscious state in which then, more light is shed on it since "I" represents more light and more force is given to it since "I" represents conscience also--that then a man under the influence of both these kinds of forces will change over from an unconscious personality into a conscious individual. Whatever are the different connotations and the expressions and whatever is ~~the use~~ being used for it, it doesn't matter very much because for the time being the object is me, and that what is being observed is me, and me is still unconscious, and it is this parallelism, of the existence of something that starts to function in an objective sense and then as an objective faculty, starts to grow out and develop, that is my interest. And it is necessary for myself to have constantly this wish for the development of such "I", so that in my ordinary life I will take time off to actually think and feel in this particular way, and then by means of a form of creation, I make

something that will then be fed by the constant wish on my part and as it is being fed the kind of food that is needed for the objective faculty as "I", that then "I" will grow up into maturity and then become for me a guide and can actually light up what has to be done when I proceed on a certain road. The question of whatever it is that will form first as a conscious state, or that what will come quite almost immediately after the formation of a little bit of consciousness, is really the conscience of a man because even if we had facts accumulated, and even if we can say that they are truthful, he doesn't know as yet that there is a continuation of such facts possible, and that in the continuation is really a form of his life, and then he will meet with conditions in which it is necessary for him to know what to do, and even what road to take with the facts he has at his disposal. And he then has to give the facts a certain indication of value and this value can only be given by means of a faculty which is his conscience because his conscience weighs the pro and con of the facts he has received. So here one is--the development of man is dependent now in the first place on that what is his feeling to grow out and become an emotional state of himself and if possible free from the expression of his physical body. The seond is the development of a consciousness which has to go through a variety of different stages and steps in order to develop this "I", and it will take that some

time before the "I" can actually be grown up enough to remember who it's creator was because you see this is then a function, and you might also call it an attribute, of "I", "I" is not only a cold observer, "I" is also remembering how it came into existence as the result of a creation, as a result of a wish of a person on earth, and that his "I" belongs to him and has obligations to return to him, simply because it was created by man, he has a function to fulfill in regard to his creator. So this process of "I" being grown up and then "i" call it loving that what has created it--it is a form of benevolence--and quite definitely an emtional state which is developed in "I"--"I" then wishes to return to the condition of man as he is on earth, and then wishes as if then this "I" becomes a messenger from above, giving individual man the wisdom of the stars. That what he wishes, that what a man wishes is to have the truth told to him and never mind what it is as long as it is a rock on which he can build, and that then in the gathering of such abolute facts and the connecting of such facts in a thread of his own existence, that then at times this what is his consciousness and his conscience can help to lighten him up and then give him the idea what is needed in his ordinary life. I would almost say this is the beauty of work, in the sense of Gurdjieff. It means that one continues in life as one works, and that the creation of "I" will have to be done while one remains unconscious and that only after

some time that what is "I" will be able to give the true facts and give man an insight into his unconscious behavior. And this "I" being now fed by absolute fact, and which when it grows up becomes sufficiently open to receive facts from different levels of being, because it is not so difficult even to assume that, because that what is "I" is already in the nature, not mother earth anymore, it belongs now to the working hypothesis which is in correspondence with that what is great nature, and that therefore this "I", when it is present to man, it is as if then God is present to him and that what man is doing is weighed in accordance with a higher law, the law of of a ~~consciousness~~ conscience and the law of a consciousness of a man is only operative when there is no conflict between the two, and that that what has to function in a man when he says I am conscious and conscientious is the entity in himself in which then there is no further question and as a result that what man will do, in the execution by means of the physical body, is then dictated by a unit--which unit becomes for a man, without any question, paramount. It places then, the consciousness on the right side of that what is conscience, and that what is the body becomes the servant of the two--it is as if passivity and activity are combined, in which the activity becomes the consciousness, sometimes I call it king, and that what is emotional state, I call it queen, and ~~there is~~ that as family can actually produce a range in

in their kingdom of one's own life and as one's own kingdom is represented by that what is one's mind, one's emotions, and one's body, ~~but~~ that then the body takes on the function, I would almost now say, as a negativity in respect to those two which, of which one is positive, giving the indication and the initiative and the knowledge of facts, and the other becomes the balancing between that what is positive and negative--this is the queen, which then gives the warmth to the relationship and keeps both in balance. The queen expects the king to act in a positive manner and wishes the king to be a king like a woman, when she's married, wishes her husband to be a husband, and a family can exist when those two have no disagreement, and then in the creation and the execution of what is clear to one, and warm to the other, what is light to one, and what is valuable to the other--that what is real to one, and that what belongs intuitively and intellectually to the other--both then are one in relation to the execution of man, ~~and~~ and this one called "man's will", in which then the body takes the place as the third body, existing when intellectual body and emotional body have been full grown. When the potentialities of man have been fulfilled, there are three bodies in man, which can be fused, and then become, in this fusion, an entity--to enter into the cosmic area--because self-consciousness will allow for a man to have three bodies, but self-consciousness will only carry him up to the

point where that what is his God will take over, and where man as such disappears and it is there that self-consciousness can go over into cosmic-consciousness, but what is needed is the fusion of man into one in order to enter through the narrow gate into the kingdom of heaven. I do not know how much you have read, ~~but~~ what you want to read, what you want to find out, but the emphasis is always on the application because you will not get anywhere with theoretical knowledge. It may be a little bit nice, and lovely every once in a while, and perhaps it is intriguing, but it is not going to buy you any bread in heaven at all--it is necessary to apply, day after day, or whenever you can, in such a consensus which allow you, and also in the conditions where that what is being observed is not primarily engaged in the expenditure of energy for ordinary life because it is extremely difficult to have energy also available for the wish to work--and when I wish to work, really, I must reduce myself, if I can, to a minimum of existence in order to free, in the beginning, energy for the purpose of further growth. But the emphasis is on the wish to grow further, and it then is as if I wish to transplant the accent of my life from my physical body, where it is now most of the time, into an emotional body, and ultimately into a soul body. Then, of course, I have to have energy, not only to do that, but to continue to feed such entities in the proper way, and while most of it goes

in the direction of ordinary life, I'm completely caught up in that, and very little can be sent in the direction, even to serve God, or to thank Him for one's life, religion must always enter as a conduct of life, it's not necessary to use terminology of God and the devil, but it is something that is within one, as conscience, and it is then the voice of God speaking through your conscience, and that what man should become is open and willing to listen, and sometimes, experiencing certain states of silence in which the noise of the world is excluded, and he can be a laying alone, in his inner, inner chamber, and hope then that he will receive the wisdom which is needed for his conduct, that what a man must do, of course, when he understands what is work--that what is an observation which in the impartiality implies that there is no like or dislike regarding the object, that that what is called simultaneity is that what is the moment of an experience which frees ~~between~~ a man ~~and~~ in his brain from his associative values. That all these kind of things of course come together in what we sometimes call ABC, or sometimes, intuition, which becomes in its most delicate and fine and refined moment as if the presence of God tells one what is right and what is wrong--so that it is the presence of that kind of light or that kind of entity, as if coming from above, will then help a man to be what he should be--and that what then observes a man is impartial to what is noticed--sometimes one says that in a

mental functioning, his alertness and his aliveness flows over into a state of awareness on the part of his "I", and that for a long time the "I" is the only conscious entity, and that that what man is and remains for a long time even under observation, is still unconscious. That after these kind of preliminary steps, it is necessary that "I" participate in the behavior form of man, or that what is being observed is made as simple as possible by only segregating that what is the manifestations in a physical sense because there I have more of a chance to become impartial, and that what is needed is the observation of that as an object in order to collect facts of my existence as a body, and of course the aim of a man is to be able to be conscious about that what he thinks and also conscientious about that what he feels, and that it is necessary for a man to develop in such a way that his will will engage the totality of himself. Of course that is an aim and there is no question that one has to become impartial to one's feeling and impartial to the activity of the mind as it is now, but these are, you might call it, a little later steps, and I would start to develop that by changing this participation which is when an "I" joins me, that is, when "I" joins it in order to tell it what ought to be done, that when in the doing that what is the world for a man is enlarged and he will add to it what is then experimental for him within his own framework in order to equip himself

for such a way that then he could enter into a different kind of a state. One calls this the development of an intellectual body, in accordance with do re mi, and that in the development of that kind of an octave of his soul, man also has to face a fa bridge, but that would carry us a little bit too far to go into detail about that, but it all belongs together because the experimental state for a man simply means that he remains with his "I", conscious, and starts to direct his activities of all three kinds, physically, intellectually, and emotionally in directions which are not entirely familiar to him, but which are still within his framework and also within his domain. All of that is still within the unconscious area as Mother Nature will allow a man on earth to be, but at the same time, while using his body, and keeping his feet on the ground, Mother Nature cannot prevent the further development of his feeling, and neither can it offer any resistance to his sincere wish to build one's soul--even on earth. But that what is the verification must go hand in hand with the acquisition of knowledge, (as) and it is deductive, inductive methods that constantly have to be used for a man to ~~east~~ test out, and to make sure, and that what is applied empties the mind so that the mind in emptiness can again be filled with new material, which again then can be used for further growth. All of these kinds of things have different ramifications, and if you are interested,

you must read, and when you read, you must try to apply. You must try to find out what it is, what is really meant by work and to become very clear, so that you don't go into detours and perhaps even feel a little bit resentful when you don't have any results--it is up to you to clarify it first, and then, it is up to you to apply it. When the clarification is something to be left, that is, that it is not entirely clear, it is your insistence to clarify, you must never let a question simply be, for whatever it is without an answer, if you feel you're entitled to the answer, sometimes you can get the answer by someone else telling you, and sometimes you can find it by the application of work on yourself, which then will enable you to get a brain which becomes open to the possibilities of answering questions which at the present time will meet with a closed door. The question of openness, both in your mind and in your heart, the question of centrally, centrally locating that what is your emotional state in your heart and not in your solar plexus, the possibility of being open to all kind of currents from above, and of course also from below, because man is between two worlds, that is again one's own affair. And sometimes one needs a little help, and sometimes one needs a little patience, and sometimes one hopes for experience as a result of the expenditure of energy. Your wish to work must be based on a desire to become that

what you are not now, and honesty is required to see actually what you are, and to the extent that you are satisfied, you will never work. To the extent that you consider your smugness, and hate it, to that extent you will really make attempts. But if you do make attempts, make them right--don't waste your time--don't follow false gods, as it were, go straight to All and Everything and you will find, you might say, from that what comes from the mouth and the heart of Gurdjieff himself, that what gives you, really, not in a nutshell--it's a rather big book--and it's terribly difficult to read it--and of course it is not very easy to read either because it is a little hidden, sometimes like esoteric knowledge is hidden, more or less as a secret, in order to make it a little difficult so that you don't expect that it ~~matters~~ naturally will come to you, mother nature objects to that. but un-naturally, or in the sense against naturally it can be obtained for those who wish. The potentiality is in all men as a possibility. The probability is very, very much reduced as potential but the actuality is still much less. Whatever these percentages are depends entirely on your wish, sometimes on conditions sometimes on your maturity sometimes on the amount of suffering, sometimes, perhaps psychologically by the weights you have already acquired and tape runs out sometimes by the way you have been born astrologically which was as a kind of karma. you have to work with it, whatever it may be. All people have the chance, no-one is excluded, anyone who wishes can attempt to work. It depends on the grace of the Lord how far you will go. But I do hope that one will come, within a reasonable time to the concept of infinity and the It is necessary for all men for all life to be united in one, because only from that standpoint ultimately — can one understand the dynamics of the Universe. If come to meetings if you like, see what you can find. It's for your own for your own benefit. It is whatever you wish you will find

Transcribed by Ellen Forbes

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